

Vol. XXXIII.

April-June, 1922.

LUZAC'S
ORIENTAL LIST
AND
BOOK REVIEW.

LONDON

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Translation of Persian Inscription.

Allah is He besides whom there is no god, the Everliving, the Self-subsisting by whom all subsist; slumber does not overtake Him nor sleep; whatever is in the heavens and whatever is in the earth is His; who is he that can intercede with Him but by His permission? He knows what is before them and what is behind them, and they cannot comprehend anything out of His knowledge except what He pleases; His knowledge extends over the heavens and the earth and the preservation of them both tires Him not and He is the Most High, the Great. There is no compulsion in religion, truly the right way has become clearly distinct from error, therefore whoever disbelieves in the devil and believes in Allah, he indeed has laid hold on the firmest handle which shall not break off, and Allah is Hearing, Knowing. Allah is the guardian of those who believe: He brings them out of darkness to light; and as to those who disbelieve, their guardians are the devils who take them out of the light into the darkness; they are the inmates of the fire, in it shall abide. And with none but Allah is the direction of my affair to a right issue, on Him do I rely and to Him do I turn—I rely on Allah—You who open all doors, Open—

CARVED WOODEN DOOR taken from a small Mausoleum near Ispahan, erected over the tomb of Hamza Mirza, brother of Shah Abbas the Great. About 500 years old. The only other specimen that we know of is in the South Kensington Museum, Room 48. Size 4ft. 10ins. by 2ft. 10ins. Price, £500.



(For translation of Persian Inscription, see back)



1740

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CONTENTS:

	Page.
I. Reviews, Notes, and News	40
II. Africa and Egypt	47
III. Arabia, Persia and Turkestan	49
IV. Babylonia, Assyria, Holy Land and Semitic	50
V. Biblical Literature	51
VI. Buddhism	52
VII. China, Japan, and the Far East	52
VIII. India, Burma, and Ceylon	55
IX. Turkey and Islam	62
X. Periodicals on the Orient	62

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Any suggestions by clients, with a view to increasing the usefulness of this list, are solicited, and will, where practicable, be adopted.

REVIEWS, NOTES, NEWS.

The Chinese Theatre. By Chu-chia-chien. Translated from the French by James A. Graham. With illustrations from paintings, sketches and crayon drawings by Alexandre Jacovleff.

When a year or two ago at the Grafton Gallery M. Jacovleff exhibited his pictures painted in China, it was evident that theatrical subjects were his special preoccupation. His masterly drawings vividly realized an aspect of life hitherto unknown except to those who had visited China or seen performances of Chinese players in other countries. No closer parallel could be instanced than that of Lautrec's revelations of the world that amuses itself in the halls and *cafés chantants* of Paris. But M. Jacovleff went further than the French artist; he concerned himself with the green-room technicalities and the stage-craft of the country, in which he stayed for some eighteen months. Not only did he represent with extraordinary directness and insight the psychology of pleasure-seeking crowds; he produced invaluable records of theatrical paraphernalia as well as, expressing the genius of Chinese dramatic art.

The chief value of the book under review is in the reproductions of thirty-nine examples of his work in various mediums. The artist himself contributes a preface. The letterpress presumably has been written as a mere accompaniment to the pictures, and therefore perhaps should be regarded as exempt from too captious criticism. It does not appear that the writer, Chu-chia-chien, has a profound knowledge of the subject, and some of his historical data are not very exact. With advantage some Western scholar of Chinese might have been asked to revise the proofs. When this precaution is neglected, as so often it is in books relating to China, it inevitably happens that there are blunders in the transliteration of native names and words. Here even the name of the author is spelt quite differently on the cover and on the title-page, and there are many other inconsistencies of the kind.

A very useful and interesting appendix contains reproductions with notes of ten Chinese pictures showing popular dramatic scenes, which are, however, strangely entitled "Engravings." So far as can be judged, the originals are wood-cuts coloured by hand.

The illustrations alone of this well-printed book should ensure for it a wide appreciation. We wish that it contained more examples of M. Jacovleff's genius. Another of them might well have been used to decorate the cover instead of what appears to be a Javanese shadow-puppet.

The **Sāmaveda** is a work that is "caviare to the general," and hence a new edition of it is rather a rarity. The latest is that of a Bengali Pandit, **Satyacharana Rāya De**, whose edition of the first part of the text, comprising the *Agneya-parva*, now lies before us. It is published at Calcutta, and is very neatly printed in Nagari type. The editor gives first the *Samhitā* text of each verse with the proper notation, then the *Padapāṭha* of the same, then the words of the verse arranged in their grammatical order, then a commentary expounding the meaning both in its literal ritual sense (*ādhīyājñika*) and in its supposed esoteric sense (*ādhīyātmika*), and finally notes from *Yāska's Nirukta*. Though the esoteric commentary will not generally commend itself to the critical among western orientalists, the work will be really useful, and deserves support. A Bengali translation is in the press.

We have received the first fasciculus of Dr. **A. Banerji-Sastri's Evolution of Māgadhi**, comprising the introduction (paragraphs 1-26) and part of the

following chapter on the growth of Māgadhi (paragraphs 27-45), which has been lately published by Mr. Humphrey Milford from the Oxford University Press. Until the whole work is issued it is impossible to give an adequate review, and we may therefore restrict ourselves for the present to a few observations. The first question that arises in the reader's mind is: what is meant by "Māgadhi"? Our author is not at the outset very clear on this point, and it would have been better if he had begun by defining "Māgadhi" and its relation to the other Aryan vernaculars of India. Sometimes with him it denotes the group of dialects represented in the inscriptions of Asoka, sometimes a hypothetical speech-area of still wider extent, and sometimes the Māgadhi of the grammarians. "In the third century B.C.," he remarks on pp. 6-7, "the greater part of India came under both political and religious unity. Māgadhi as the symbol of this unity spread from the Bay of Bengal to the North-Western Frontier." This is highly debatable. Asoka never imposed complete political unity on the whole of his empire, and he admits that he tolerated great diversity in religion; and the "Māgadhi" of his Edicts, which was "the symbol of this unity," was really an official dialect of uncertain origin, locally varied. "Its literary use in Pāli" (p. 7) is a phrase implying that Pāli was, as Buddhist tradition asserts, a Māgadhi dialect; but the evidence for this given on pp. 18, 28-30, is singularly inadequate. This fundamental obscurity is increased by the somewhat difficult style of our author: what are we for example to understand by a sentence like "the literary Prākṛts . . . kept up their remote connection with the Dēśī element through Apabhramsa disintegration" (p. 19)? What is meant by the "similarity between Dravidian language and race" (p. 6)? is it to be taken to imply, as it seems to imply, that there is only one race speaking Dravidian language? "A Roman of the epoch of Plato" (p. 8) is a rather unhappy instance. There is moreover a certain number of lapses of the pen that call for correction, for example, "School of Oriental Society" (p. 16), "Buddhaghosa on Attakathā" for "Buddhaghosa's Atthakathā" (p. 18), "prākṛto' apabhramśāḥ" (p. 21, with a wrong reference), "Hemadandra" (p. 34), "Varuruci" (p. 35), "Devaddhi" (p. 44), "Bultzsch" (p. 51), and so forth. Nevertheless the book seems likely to be useful, from the amount of digested information and references that it contains, and the present part bears honourable testimony to the learning and diligence of its writer.

Primitive Speech, Part I. A Study in African Phonetics. By the Rev. W. A. Crabtree. London (S.P.C.K.). 1922.

We regret to see so much industry, learning and ingenuity employed to so little purpose as, unfortunately, we find to be the case in the work before us. The author appears to be obsessed by two ideas: that Luganda is the most primitive form of Bantu now available for comparison, and that the origin of Bantu speech is to be sought in Sumerian. We are aware that good authorities admit the possibility of some connection in the latter case; but such connection can scarcely be proved by Mr. Crabtree's methods—of which it is sufficient to say that he first postulates (without adducing a shred of evidence) a primitive form LIG for the LI prefix and then says that LIG is produced "by metathesis" from YIL. Again: "Bantu YIG, YIN, tooth, corresponds to sum. *gug*, tooth." YIN may be the root underlying the various forms *i-zinyo*, *dzino*, *jino*, *lino*, etc., but it is not easy to deduce YIG from them, though it may be represented by the totally distinct word *gego*—properly "molar," though in some languages used for "tooth" in general. But anything is possible by Mr. Crabtree's methods. *Gumbo* and *li-gulu*, being both words for "leg," have phonetically the same origin. *Omukazi*, *mosali* and similar words for "woman" (more reasonably assigned by Meinhof to a Proto-Bantu stem *Kali* "female") are derived from *Sala* "cut" (for the incredible explanation of this etymology see p. 29), and *Sala* is equated with *Kata*. The assumption that Luganda is a primitive form of Bantu (which has this much justification that the noun-classes are preserved in an unusually complete form) is the basis for the theory that W, which in that language takes the place of the labial plosive, has given rise to the p-sound, and that "the primary consonants [are] *g*, *l*, *b*, rather than *k*, *t*, *p*," as Meinhof supposes. "Meinhof, finding *k*, *t*, *p* insufficient, added a supplementary row, *y*, *l*, *v*. By taking account of mouth resonance and especially stress, one row suffices."

—"Stress"—used in a sense not always clear to the ordinary mind—is made to do an enormous amount of work in Mr. Crabtree's scheme of philology, and it would almost seem as if it could convert any consonant into any other consonant, at pleasure. The astonishing sound-shifting $G < M$ rests on the supposition that the pronoun *gu* (Class 3) is devised from the prefix *mu-*; whereas, as Meinhof has clearly shown, it has an independent origin. The author has evidently made some study of scientific phonetics, though he seems, in various instances, to have curiously misunderstood his authorities, and the section on "Intonation," with its confusion between sentence-intonation, "tone" properly so-called, stress, and the variation introduced by aspirating a consonant, is certainly not calculated to throw light on the subject. At the end of this section occurs a perplexing paragraph, which seems to imply that the familiar feature of onomatopœic words—or at least their use in conjunction with the verb *ti*—is peculiar to Zulu. We might add that it is not clear whence the writer derives his knowledge of "proto-Arabic," or why the Persian *Zang* is called an Arabic word, or what are "its allied forms in the Bantu speech itself." We fear that a work of this description is not calculated to enhance the reputation of Bantu scholarship in England.

Grammar of the Galla or Oromo Language. By Arnold W. Hodson and Craven H. Walker, His Majesty's Consuls in Ethiopia. London. (S.P.C.K.).

A Galla Grammar in English has long been a desideration. The work of Tritschek, which is not easily accessible to the general public is adapted to the needs of the philologist rather than of the practical man, and the brief grammatical notes appended to Foot's Dictionary do not afford much help. We therefore extend a hearty welcome to the work before us, which is clear and well arranged and should be easily mastered in the course of a few months. The Galla spoken in Abyssinia appears to be practically identical with the language of the Kofra, Barareta, and Boran Galla in the eastern part of Kenya Colony, though probably there are some local differences of pronunciation. E.g., nothing is said about aspirated initial *r*, which is very marked in the speech of the East African Galla, and words like *hre* (*ti*) "goat," *hrifens* "hair," are given as *reiti*, *rifensa*. While the distinction between a Hamitic language like Galla and the members of the Bantu family is very clear (we need only refer to the existence of grammatical gender, case inflexions, a plural suffix and a suffixed demonstrative doing the work of a definite article), there are some curious coincidences. Thus "the verb 'to be' is not expressed in the present, but the suffix—*da* replaces it for all genders and numbers." In many, if not most Bantu languages, the verb "to be" is not used in the Indicative Present, its place being supplied by an invariable copula—e.g., *ni* in Swahili, *ke* in Suto, etc. Then Galla verbs have a causative form, one of whose terminations is—*isa*. As in Bantu, the derived forms can to a certain extent be compounded, superadding the terminations of other forms to their own. A noteworthy point is the order of words in the sentence, the object usually preceding the verb. The position of the genitive seems as a rule to be the same as in Bantu—i.e., the object possessed precedes the possessor, as in *mana sumi* "the officer's house," where *mana*="house." The Exercises consist of simple sentences in Galla—the most satisfactory plan, as the reverse involves the risk of stereotyping the beginner's mistakes. The Key at the end can be used for re-translation into Galla, when the whole book—or part of it—has been worked through. The lists of verbs and the Galla-English vocabulary at the end will be found extremely useful, and we have in addition a small selection of reading matter, with English translation and transliteration into the Amharic character. As Galla, when written at all by Abyssinians, is written in Amharic, this last is a point by no means to be neglected.

The Trustees of the British Museum have often by their publications laid students of oriental literature under obligation; but seldom, if ever, has the debt been greater than that which is due to them for their latest publication, the **Catalogue of Persian Books** compiled by Mr. E. Edwards, Assistant Keeper in the Department of Oriental Printed Books and MSS. It has long been known that the Department possesses a rich collection of Persian printed books and lithographs; but the extent of its wealth is now revealed for the first time, and the discovery will give much surprise and delight to all

students of this beautiful language. Practically every branch of Persian literature, science, and art is here represented, and for the most part abundantly represented; and many of the books recorded are exceedingly rare, especially among the lithographs, which for the most part are issued in small editions that speedily become exhausted. The volume is also worthy of note because it is the first detailed catalogue of a large collection of Persian books that has yet appeared, though there are plenty of catalogues of manuscripts, notably the masterly works of the late Professor Rieu. Mr. Edward's Catalogue is in every way creditable to his Department and to the British Museum. It is well and correctly printed, adequate in its descriptions, clear in its bibliographic method, and duly furnished with indexes, both general and classified under subjects. All oriental libraries may be recommended to take note of it.

The **History of Indian Philosophy** by Professor **Surendranath Dasgupta**, of which the first volume has lately been issued in handsome form from the Cambridge University Press, is a work of mark. An adequate historical presentation of the various phases in which the philosophic thought of India has found expression from the earliest times on record down to the classical age and its later developments is a task of extraordinary difficulty. First of all its author needs immense knowledge of two kinds, namely, the learning of many native specialists in the several branches of the subject, co-ordinated and elucidated by the higher critical faculty, which grasps the essentials of each system of thought and adjusts them in their proper mutual relations. Secondly he requires a high power of literary expression which will enable him to convey to his readers, many of whom necessarily are unfamiliar with the subject, a clear and just conception of the ideas which he wishes to express. It may be fairly claimed that Mr. Dasgupta is equal to these requirements, especially the first. His erudition is remarkably wide and accurate, happily combining the lore of the Pandit and the judgment of the critic; and when it is finished, as it will be in the next volume, his work will be a really adequate history of Indian thought. The present volume, after a short introduction, deals first with the philosophic ideas of the Vedas, Brâhmanas, and Upanishads, and then, rather abruptly, turns to the schools of the Buddhists and to Jainism (some account of the Ajivikas might have been in place here); it then comes to the orthodox systems and treats successively the Sâmkhya, Yoga, Nyâya and Vaisesika, Pûrva-Mîmâmsâ, and Sankara's Uttara-mîmâmsâ. The treatment throughout is sound and able, and some points are handled with distinct originality, as in the case of the Sâmkhya, of which the original form is brought into connection with the system outlined in the Samhitâ of Çaraka, as well as the teaching of Panchasikha. Considering the bulk of the book, which contains 544 closely printed pages in large octavo, and the highly technical nature of its contents, there are remarkably few slips to vex the reader, either in matter or in form. On page 88, line 14, "can" seems to be a mistake for "cannot." "Depravity" is perhaps a rather unsatisfactory rendering of *âsava* (p. 99), in view of the definite meaning of the Jain term *âsrava*. *Simânanda* (p. 212) seems to be a mistake. "Mathurâ" is rather too colloquial for the full name Mathurânâtha (p. 308); and "the Udyotakara's Vârttika" (p. 309) is incorrect both in English idiom and Sanskrit spelling. We cannot assent to the view that the Kitâb Pâtanjali mentioned by Al-Bêrunî "was probably written by some other Patanjali either the first 300 or 400 years of the Christian era" (p. 236), a theory which makes confusion worse confounded; and in the matter of style we venture to think that a more generous use of commas would make the way of the reader easier. But these and other similar details cannot detract from the great and permanent merit of this remarkable book.

In a recently published paper entitled **Vedic Antiquities**, Professor G. **Jouveau-Dubreuil** of Pondicherry studies some remarkable caves in Southern India. Starting from the theory of Mr. Havell that the Buddhist Stupa was originally modelled on an ancient type of round tumulus, he describes several cave-dwellings which apparently were used for burial in ancient times and which shew distinct structural affinities with the type of the stupa. One of these, for example, namely that of Mennapuram, "is a

perfect specimen of a Vedic stupa of the Pre-Buddhistic age: it is a hemispherical tomb for the ashes of the Aryan chief, and an imitation of the primitive hut where the Agni and Soma sacrifices were performed. The hut was a hemispherical dome made of timber covered by clay. A central wooden pillar was sustaining the vault." This type of hut, the dwelling of the Aryan, was reproduced both in the rock-graves of the South, and in the Buddhist Stupas, and perhaps even in the vaults of the early Buddhist Chaityas. The point is an important one, and it is to be hoped that further attention will be devoted to it, especially by way of examination of similar caves.

A peculiar interest attaches to **O Descobrimento do Tibet pelo P. Antonio de Andrade**, which has lately been published by the Academy of Sciences of Lisbon. It consists of two letters of the Jesuit Father Antonio de Andrade, the first dated from Agra in 1624, and the second from Shabrang in 1626, which are here edited with introduction by Senhor **F. M. Esteves Pereira**. Father Andrade, who was born in 1581, arrived in India in 1600, and after studying at Goa joined the mission to the court of the Mogul Emperor at Agra. The Catholic missions at that time were beginning to turn their eyes towards Tibet, which hitherto had not been entered, as far as is recorded, by any European (for Odorico de Pordenone, who travelled in Central Asia between 1318 and 1330, did not actually penetrate into it, though he has left us a brief description of the country). Rumours went about that the natives of that mysterious land were Christians, and early in the 17th century the Jesuit Fathers at the Mogul Court, desiring to learn what truth lay in these reports, sent a missionary thither. He however failed to make his way through the wild mountains of the frontier, and was compelled to return. On the 3rd of March, 1624, Father Andrade, accompanied by Brother Manuel Marques, set out from Agra, and succeeded in arriving at Shabrang by way of Delhi, Srinagar, Badrinath, and Mana, after suffering terrible hardships in the snows. Shabrang was then the capital of the little kingdom of Guge, and the king received the travellers with courtesy and gave them leave to preach their religion. After a stay of 25 days they returned to India, after promising the king to come back in the following year. This promise was duly redeemed: in June, 1625, Father Andrade, with Father Gonçalo de Sousa and Brother Manuel Marques, started again from Agra and reappeared in Shabrang. He now set himself to work upon his mission, and his preaching and polemics against the Lamas seem to have raised him considerably in the estimation of the king and the public. His second letter, addressed in 1626 to the Superiors in Goa, records with much complacency the support which he was receiving in the establishment of a church, and the dialectical successes which he had won over the Lamas. He is known to have stayed in Tibet for at least another year, after which he returned to India; he died in 1634, with some suspicion of poisoning, when he was about to go back to Tibet. The mission continued its work in Tibet, though political conditions compelled it to move its habitation, until 1650, when it seems to have expired. His letters prove Father Andrade to have been a man of remarkable ability, shrewd in observation, quick in controversial skill, and brave in the face of danger. Despite the limitations of his knowledge, his remarks on Tibetan conditions are penetrating; and his descriptions of the mountain scenery and the horrors of the snows are singularly vigorous and effective. Senhor Pereira has performed his editorial duties well, though not without some occasional slips. The "gentios" whom Andrade met at Delhi (p. 10) were almost certainly not Buddhists. The Tibetan language can scarcely be said to have "grande afinidade" with Chinese, Siamese, and Annamese (p. 22). The cross with a triangle in the middle and "certas letras misteriosas" (p. 28), which Andrade found in Tibetan books and inclined to regard as a trace of Christian influence, cannot possibly be the Hindu Svastika, as the editor suggests; it must be some "yantra." But these are small matters, and leave us still under a deep debt of obligation to Senhor Pereira for his interesting publication.

In **Ten Essays on Zionism and Judaism** by Achad Ha'am (Routledge), Mr. Leon Simon continues the task, for which he is admirably equipped, of translating and interpreting the work of the most considerable figure in Modern Hebrew Literature. This position Achad Ha'am (the pen name of Asher Ginz-

berg) has won by virtue of his sobriety of judgment, keen powers of analysis, a faculty for lucid exposition, and, above all, by the quality of spiritual illumination which pervades his writings. We are fortunate in possessing a thinker who possesses these qualities, for they are all necessary in discussing a movement which has aroused so much controversy as Zionism.

While Achad Ha'am loves his race and his faith with a passionate intensity he has not ceased to warn his people of the dangers of a political Zionism divorced from the spiritual heritage of Judaism, and he has devoted all his life to expounding those fundamental moral conceptions from which the Jews have drawn their strength. To all who wish to gain some insight into the spiritual significance of the Jewish National Movement, no better work can be recommended than these essays. Mr. Leon Simon deserves the gratitude of all thoughtful readers for thus making the writings accessible to an English audience. The translation is admirable. The translator has sought to convey the spirit rather than the letter of the original, and the result is a translation which almost reads like an original work.

Mr. Simon also prefixes a valuable introduction to his translation, and does not forget to give us a useful index to the book. We miss, however, a comparative table showing where the essays here translated could be found in the Hebrew edition.

It was a happy idea of Mr. C. H. Payne to produce an abridged and up-to-date edition of **Sir John Malcolm's Memoir of Central India**, for Malcolm's work—originally published in 1823—gives a good survey of the changeful history of that country under the Moghal Empire and the East India Company, which, by careful abridgment, re-shuffling, and modernisation in the spelling of proper nouns, was capable of being made into a very useful little monograph on the subject. Naturally Malcolm's information as regards the pre-Moghal era was worthless; it would have been almost a miracle, considering the circumstances under which he wrote, if it had not been so; and even in modern history he was not omniscient. But on the whole his Memoir was a remarkably able historical sketch, shewing keen insight and worked out with much lucidity. On the whole Mr. Payne has performed his task of abridgment and modernisation tolerably well—but only tolerably. He tells us that "the spelling of proper names has been revised according to the system adopted in the Imperial Gazetteer of India"; but in this he is mistaken. For example, he writes "Mullu" where Hunter rightly gives "Mallū," "Byāzid" for "Bāyazīd," and the monstrous "Rūp Mutti" for "Rūpmati," all on one page (p. 14), while "Bhartrihari" is travestied as "Burtri" (p. 8), and blunders of this kind are to be found in painful abundance. What is even more amazing, he makes no attempt at all to modernise the spelling of names in passages quoted by Malcolm from native writers (on pages 31 and 133), but leaves them in their original crudity of transliteration, as though forsooth Malcolm had taken the passages from English authors, so that we find on the same page "Ballajee" and "Bālaḥi," "Mulharji" and "Malhār." It is with equal surprise that the reader finds in the middle of the text of Chapter III. a paragraph beginning "In the original edition of Sir John Malcolm's work, the following foot-note occurs" which ought obviously to be in a foot-note also, and which contains the antediluvian spellings "Bheema Bhye," "Juswant Row," "Muhratta," and "Letchma Bhye." In spite of these anomalies; however, the book is useful and interesting. In these days it is very satisfactory to read in the concluding paragraph "that history affords few examples where a change in the political condition of a country has been attended with such an aggregate of increased happiness to its inhabitants, as that which was affected (sic!) in Central India in the four years following the treaty of Mandasor."

The Bābur-nāma in English (Memoirs of Babur). Translated from the Original Turki Text of **Zahiru'd-dīn Muhammad Bābur Pādshāh Ghāzi.** By **Annette S. Beveridge.** We have the pleasure to announce the publication of the 4th and last Fasciculus, bringing this important work to its completion. Issued in four Fasciculi: Farhana, 1912.—Kabul, 1914.—Hindustan, 1917.—Preface, Indices, etc., 1921. The complete work can also be had in 2 vols., bound in cloth. Price, £2 12s. 6d.

Amongst much new Baburiana in this edition is the important demonstration that the Turki book basing Ilminski's Kazan edition is not an authentic

Bābur-nāma, but is distinct in date and authorship. A second important item, found in the preface, is comment on the defective portraiture of Bābur, inevitable in a translation from a Persian original, such as is the Leyden and Erskine *Memoirs of Bāber*.

We have received from the Oxford University Press the first instalment of a new edition of the **R̥g-Veda-prātisākhya** with the commentary of **Uvata**, which is being prepared by Mr. **Mangal Deva Shastri**, and which promises to be a valuable contribution to the critical study of Vedic grammar. As is well known, the *Prātisākhya*, which is the oldest known statement of the rules of Vedic grammar and metre, has already been edited more than once; but the time has arrived for a critically improved edition both of the text and of *Uvata*, and this Mr. Mangal Deva Shastri seems very likely to give us. The present instalment contains only part of the introduction; but this is full of interesting matter, such as the question of the authorship of the commentary on the 10 introductory verses, which almost certainly is not the work of *Uvata*, the relations of the various commentators, and the nature of the text itself as regards style, metre, grammar, vocabulary, and textual composition. As regards the last point, we may note that Mr. Shastri with much probability distinguishes three parts in the text, viz., chap. 1-12, 13-15, and 16-18, of which the last is wholly independent of the rest and is apparently later. The *Prātisākhya* is interesting not merely for the grammatical instruction that it conveys, but also as being composed in a natural style of Sanskrit far superior in every respect to the artificial algebra-language of Pānini and his followers. It is to be hoped that the complete work will soon appear.

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